



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. <i>Edha (suddenly/whereas) the Heaven^w slit-she^{y1}.</i>	إِذَا السَّمَاءُ أَنْشَقَّتْ ﴿١﴾
2. And it ^w listened-she ^y for her Lord and <i>huggat (had been made to comply-she^y).</i>	وَأُذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٢﴾
3. And <i>edha (suddenly/whereas) the Earth^w (had been) extended-she^y.</i>	وَإِذَا الْأَرْضُ مُدَّتْ ﴿٣﴾
4. And thrown-she ^y what (is) in it ^w and <i>takballat (iteratively emptied-she^y) [it^w].</i>	وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ﴿٤﴾
5. And listened-she ^y for her Lord and <i>huggat (had been made to comply-she^y).</i>	وَأُذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٥﴾
6. O, you the mankind: verily you ^s (are) a toiler to your ^t Lord a toiling; so [you ^s] (are) a meeter (to) Him.	يَتَأْتِيهَا الْإِنْسَنُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدًّا فَمَلَأْكَ بِهِ ﴿٦﴾
7. Then as-to whomever <i>oteya ([he] had been accorded) his book by his yamene (right-hand^w).</i>	فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ ﴿٧﴾
8. So shall ([he] be made to) account an easy accounting.	فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ﴿٨﴾
9. And [he] transposes ² to his family <i>masroran (he who is gladdened).</i>	وَيُنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا ﴿٩﴾
10. And as-to whomever <i>oteya ([he] had been accorded) his book beyond his back.</i>	وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ ﴿١٠﴾
11. Then [he] shall call a <i>thoboran³ (utter-ravage).</i>	فَسَوْفَ يَدْعُوا ثُبُورًا ﴿١١﴾
12. And <i>yassla⁴ ([he] shall be broiled on/by) a Sa'era^w (intensely kindling Fire)^w.</i>	وَيَصْلَىٰ سَعِيرًا ﴿١٢﴾
13. Verily he [was] in his family <i>masroran (he who is gladdened).</i>	إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا ﴿١٣﴾
14. Verily he presumed that never <i>yahoora⁵ ([he] retrogressively relapses).</i>	إِنَّهُ ظَنَّ أَنْ لَنْ يَحُورَ ﴿١٤﴾

¹ To be pondered here is the word "شقت", and the "الإنشقاق" extends lengthwise! What is the significance?

² That is repair or return!

³ The word "ثُبُورًا" is infinitive noun, meaning intensity and implying *multitudinousness* and *utterness*! See إعراب القرطبي، القرآن لـ محمود صافي

⁴ The word "يَصْلَى" transliterated "yassla" here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire!

⁵ The word "يَحُورَ" means retrogresses relapsing to an inferior or lesser phase! See اللسان!

15. <i>Bala</i> ⁶ (<i>indeed-not</i>)! Verily his Lord [was] by him Baseeran (<i>keen: Seer/comprehensive Knower of the facts and their ultimate consequences</i>).	بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا ﴿١٥﴾
16. So not ⁷ ! Oqsemo([I] oath) by the twilight.	فَلَا أَقْسَمُ بِاللَّشْفِ ﴿١٦﴾
17. By ⁸ the night and whatever ⁹ [<i>it</i> ^x] cinctured ¹⁰ .	وَاللَّيْلِ وَمَا وَسَقَ ﴿١٧﴾
18. By ¹¹ the moon ^x and <i>edha</i> (<i>suddenly/whereas</i>) <i>ittasaq</i> ¹² (<i>[it</i> ^x] <i>had attained fullness</i>).	وَالْقَمَرِ إِذَا اتَّسَقَ ﴿١٨﴾
19. Surely you ^z (<i>shall</i>) embark <i>tabaqan</i> ¹³ (<i>hierarchy/rank</i>) after ¹⁴ <i>tabagen</i> (<i>hierarchy/rank</i>).	لَتَرْكَبَنَّ طَبَقًا عَنْ طَبَقٍ ﴿١٩﴾
20. So what (<i>is</i>) for them, not they ^z believe.	فَمَا لَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾
21. And if (<i>had been</i>) recited on them The Qur'an ^x not kowtow they ^z .	وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ ﴿٢١﴾
22. Rather who ^r they ^z disbelieved they ^z deny.	بَلِ الَّذِينَ كَفَرُوا يَكْذِبُونَ ﴿٢٢﴾
23. And Allah(<i>is</i>) knowinger by what they ^z cache/cognize.	وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ ﴿٢٣﴾
24. So <i>bashsberhom</i> ¹⁵ (<i>let-you^s tell pleasant tidings to them</i>) by a painful torment.	فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٢٤﴾
25. Except whom ^r believed they ^z and they ^z worked the righteous works for them remuneration other than diminishing/ceasing. ¹⁶	إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٢٥﴾

⁶ The word “*bala*”= “*certainly-not*” is absolutely *not* synonymous to “yes”=“نعم,” see footnote 196 or the *Lexicon* attached to this *Translation* for more elaboration!

⁷ For this “لا,” by *consensus* is a *negation* particle, see *الدر المصون، احمد حلي*! Also for the oath, see (S56:75-76)!

⁸ In Arabic the letter “و” is a letter used to *swear* in the name of Allah! In English the *equivalent* for swearing is “*by!*” Therefore, since this *Ayah* begins by making an oath by the name of the “النَّازِعَاتِ,” so we start with the word “*by*” and not “و” as “و” will *not* suffice the meaning!

⁹ The particle “ما” is an *infinitive* particle, although it could be *connective* particle! See *إعراب القرآن، لمحمود صافي*!

¹⁰ The word “وسق” as *noun*, basically means “a camel’s load,” about three hundred and twenty pounds by Hejaz people and four hundred and eighty pounds by Iraq’s people! And “وسق” or “اتسق” as *verb*, means *burdened* or *carried*. And “وسقت النخلة” = the date-palm had fruited a lot more than normal! Also as a *verb* means: (1) set, (2) included or encompassed or *cinctured*! See *اللسان*!

¹¹ See footnote 6429 above regarding “by!”

¹² The word “اتسق” means attained its fullness, i.e. became full-moon! See *اللسان*!

¹³ The word “طبق” could stand for *more than one meaning*: (1) *situation*, (2) *hierarchy*, (3) *rank*! That is to say: you shall embark *with respect* the nearness to Allah (SWT) situation after/on top of another situation; or a hierarchy after/on top of a hierarchy; or rank after/on top of another rank! See *الفرطبي*!

¹⁴ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!”

¹⁵ See the *Lexicon* attached to this *Translation* for *bashshara/youbashsharo/mubasheron*= *ابشّر\يُبشّر\مبشّر*!

¹⁶ The word “ممنون” means *simultaneously* neither diminishable nor ceasing!